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THE
PARALEL:
OR,
PERSECUTION
OF
PROTESTANTS
The Shortest Way to prevent the
Growth of Popery
IN
IRELAND.



DUBLIN:

Printed in the Year 1705.



DUBLIN

Printed in the Year 1802

TO THE
QUEEN.

MADAM,

Your Majesty's most Loyal, Dutiful, and always Faithful Subjects, the Protestant Dissenters in Ireland, could never so well demonstrate either their profound Duty to your Person, and Regard to your Repose, or their own most heavy Pressure of Mind under the melancholly Consideration of being incapacitated for your Majesty's Service by any Method, as by the Dutiful Silence and Entire Submission they have always shown to your Government, and the Laws.

A. They

To the Queen.

They have no more been Clamarous with their Complaints, than disobedient in their Practice, although under the terrible, and Pardon them, Madam, if they think, undeserv'd Mortification, of being joined with your Majesty's Capital Enemies, the Irish Papists ; and enacted against in a Bill for the Publick Security of this Kingdom.

As nothing could have been more desireable to them than to see Your Majesty's Crown and Government secur'd by an intire suppressing Popery in this Nation, so nothing could have been more agreeable to them than to hear of a Bill depending in your Majesty's most Honourable Privy Council, presented by your Faithful and Dutiful Commons of Ireland, for the more effectual Security of Your Majesty, and this Nation, by preventing the Growth of Popery.

And, Madam, as it must needs be the remotest thing in the World from their Thoughts, that they could be any way concern'd in such a Bill, other than to reap in Common, with the rest of your Majesty's Loyal Subjects, the Securities and Advantages of it ; so nothing could be more surprizing, as well as afflicting, than to find themselves rank'd with those People, whom, they presume, your Majesty is well assur'd they have always been earnest to oppose ; and at the Expence of their Blood and Fortunes have assisted your Majesty's Royal Predecessors against upon all Occasions.

It cannot be that your Majesty's Protestant Dissenting Subjects of Ireland can be guilty of any thing to entitle them to such severe Mortifications, since tho' they have the Unhappiness to differ in some Opinions from your Majesty's Sentiments, and the Established Church ; yet as they value themselves upon the Testimonies graciously given them by your Majesty's Ancestors of their steady and unshaken Loyalty to the Crown of England, and your Majesty's Royal Family, so they humbly presume to appeal to their Professions of Faith, in Matters of Religion, as well as to their

To the Queen.

their Constant Practice, to determine whether they have always adhered to Principles equally Orthodox in Doctrine, and equally contrary to, and inconsistent with, the Errors and Absurdities of the Church of Rome.

As Your Majesty's Royal Resolution to protect the Protestant Interest without Distinction is known to the World, so your equal Conduct to all your Subjects gives an universal Satisfaction, that your Royal Judgment knows perfectly to execute by the most proper Methods what your Goodness hath first determined to be reasonable; and as this is the Joy of all your People, so Madam, your Protestant Dissenting Subjects in Ireland are too sensible of the Blessing, and know too well both their Duty and Interest, to do any thing to forfeit their Share in it.

Nor can they doubt, but as Your Majesty's equal Regard to all your Subjects is your Glory, so it will be their Advantage always, enclining your Majesty to bear, and redress the Pressures and Complaints of any Part of your Government, crush'd by the Weight of Another; and humbly laying themselves and their Case at Your Royal Feet, they willingly wait the time when God shall move Your Royal Heart to that Goodness and Tenderness which the true Mother extended to the Child when the Dreadful Arm was stretcht out to divide it.

In the Confidence of this, they heartily pray for Your Majesty's unvalluable Life and Prosperity, and earnestly wish and desire the whole Body of Protestants in these Nations, for the Security of their Interests, and of Your Majesty's Government, would obey the Glorious Invitation to Peace and Union, which Your Majesty has so often made to all your Subjects, by which we might all joyn in your Service to the Glory of the Protestant Religion, the entire Satisfaction of Your Majesty, and the Peace and Prosperity of these unhappy divided Nations.

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T H E P A R A L L E L, &c.

THOSE Gentlemen who wrote with so much vigor in the Case of Occasional Conformity, had most effectually clench'd their Arguments, and overthrown all the Pretences of the Dissenters against an Occasional Bill, could they, as they undertook, ha' made it out, That *in all wise Nations it has been the Practice to Exclude all such as are not of the national Church from any share in the Administration of Publick Affairs.*

But as the good or bad Effects of Exclusive Laws may be most clearly discovered in Cases where the Seasons, Methods, Persons, Interests and Circumstances, run in the most exact Parallel, I shall beg leave to pass by th' exploded Arguments, drawn from the Practice of Nations abroad, for excluding from the Management of Publick Affairs all who are not of their National Church, and bring up a Precedent near home in the Kingdom of *Ireland*, where the resemblance of a Bill against Occasional Conformity, in its charitable Expedients and flourishing Consequences, may teach those who desire the like in *England* to look over among their Neighbours and see the Consequences of it upon the Dissenters.

'Tis very probable the Gentlemen concern'd in that Project for *Ireland*, would never have push'd at it if they had not thought at the same time something equivalent in *England* would have past; for they would not have been so accessary to discovering the real Design, they would not have been willing the cloven Foot should have been seen so soon.

Unhappy Ireland! Thou art always bound to be ruin'd to save thy Neighbours; How was thy Massacre in Forty-one a flaming Beacon to illuminate the World, and tell *England* what was coming upon her! Giving her timely notice to take care of her self, and leading the way to her safety with the Blood of 200000 innocent betray'd Protestants.

In our last unhappy Popish Reign how was this Kingdom swallowed up with Tyranny, and made a Sacrifice to *Rome* and *Romish* Politicks; entirely devour'd and over run by the Arbitrary Methods of that Time? How was Tyranny and Popery Hand in Hand Introduc'd, and the Laws and Liberties of Protestants trod under Foot, as a fair Introduction to the same Method putting forward in *England*, but not so easily brought to pass, and consequently as a fair Notice to the *English* People to fortifie themselves against that Flood of Destruction which they had seen overflow their Unfortunate Neighbours.

Now thou art set a third time as a Mark, a Buoy on the cover'd Rock, a Notice of concealed Mischiefs, a warning Piece to all the Protestant World, but particularly as a Plan of a Design laid for the Destruction both of the Liberties, Civil Rights and Religious Privileges of thy Protestant Dissenting Neighbours.

In all Cases, and on all Occasions, when the Ruin and Destruction of *England* has been design'd, *Ireland* has thus gone before her; some that are wiser in Politicks than I can pretend to, give this for a Reason, That the Protestant Interest being weaker in this Kingdom than in that, the encroaching Party has not been oblig'd to such Cautions, and such nice Measures here as they have there, and the Project has been sooner ripe; but they have been very happily defeated in their grand Design, by their own Forwardness in that part of it, the first Execution in that Case opening the Scene so early, that Nation has always been allarm'd from hence, and found occasion to remember the old Rule in the Accidence, *Felix quem Facient, &c.*

And thus in the fatal Instances given, *England* always took warning from her Sister *Ireland*; in 1641, when the bloody Papists Massacred so many thousand Protestants in *Ireland*, it immediately allarm'd the whole *English* Nation, and told then in Characters too plain not to be read by the meanest Understanding, what *English* Men were to expect from the Predominancy of the same Party, and consequently that it was high time to Arm against the Encroachments of Popery at home, to prevent the same Destruction they had seen happen to their Neighbours here in *Ireland*.

In 1688, when the Methods of Arbitrary Power, and the Popish Designs went on so fast in *Ireland*, that the whole Kingdom appeared in a manner subjugated to the Power of the Princes Will, and prepared to be either Papists or Slaves, or both. The forward Ruin of their Liberties, and the visible Destruction of the Protestant Religion in *Ireland*, like the *Drum to the Battail*, awakned the *English* Nation to their own Deliverance, and rous'd them to consider, That the only Reason why they were not reduced to the same Condition with their unhappy Neighbours was, because the Enemies Power was not yet arrived to a pitch of Capacity; and that the Design was the same, tho' the End was remoter there, as their Work had more difficulty.

The Third Article is now before us, *equally Ruinous* in its Consequences and *equally Exemplar*; and in this they keep still to the former Method, That we are always Ruin'd a step before *England*.

'Tis confess the Contrivers of these Religious Disturbances managed their Matters so as to have the blow struck in both Kingdoms at the same Time, and so have prevented the Mischief in one Place being a Warning to the other: But Providence that has ever watch'd over the Protestant Interest broke the Snare, and unravel'd all this knot of Misery, and still poor *Ireland* is the Beacon to warn us, the Allarm to rouse us, and the Example from which to beware.

'Tis therefore worth some Remark here, that the specious Pretences made in both Kingdoms to cover and conceal the real Design, have been equally contriv'd, tho' not equally successful. In *Ireland* a Clause to ruin the Protestant Dissenters, and in Effect the Protestant Interest, by discouraging and discontenting a great part of the Protestants in that Kingdom, comes introduc'd under the Title of *an Act to prevent the Growth of Popery.*

'Tis not material to Enquire by whose Application or secret Management this Mischief was accomplish'd; nor is it the Design of this Paper to make Personal Reflections.

But it cannot but be observ'd, that it seems something hard, and very unkind, that the Dissenters in *Ireland*, who were known to be one of the chief Bulwarks in that Kingdom against Popery, and who were in general a People who at the Price of their Blood defended themselves to the last Extremity, and kept a footing in *Ireland* till Relief could come from *England*, should by the Artifice, and for the private Ends of a Party, who have not yet told us what they drive at, be rank'd in the same Class with the Introducers of that Popery they laid down their Lives to oppose, and be coupled with the most dangerous Enemies of the Kingdom.

At best it favours of a most scandalous Ingratitude, That the very People who drank deepest of the Popish Fury, and that were the most vigorous to shew both their Zeal and their Courage, in opposing Tyranny and Popery, and on the Foot of whose Forwardness and Valour, the Church of *Ireland* recovered her self from the low Condition Popery had reduc'd her to, should now be requited with so injurious a Treatment as to be link'd with those very Papists they fought against, and be Enacted against under the Head of *preventing the Growth of Popery*.

At the same time that this Bill was passing in *Ireland*, great Boasts were made by some People, of a Bill on foot in *England*, for the further enforcing the Test Act by preventing the *Occasional Conformity* of Dissenters.

The Advocates for this Bill have had a great deal of trouble to defend it from some Scandals thrown upon it by other Pens, As that it was a Breach of *Toleration*, a Design of *Persecution*, and an Encroachment on Civil as well as Religious Right. Whether it has been clear'd of these Charges is not the business of this Paper; and yet if my Opinion were to be ask'd in this Case, I believe I should say, that both Persecution and Encroachments on Civil Liberties, was actually expected by some that built their Hopes on the Success of this Bill.

Why some Gentlemen took care to put out of the Preamble to the second Bill the Declaration against Persecution, is a Mystery I wont undertake to explain; but that it afforded various Speculations to us without Doors is as certain, as that after it was so left out, some People began to lessen their Diligence in Exploding Persecuting Principles.

The Language of those Gentlemen without Doors, who at first were only for restraining a vicious Practice as they call'd it, was soon alter'd, and the Pulpit and the Press throng'd with In-
vectives at the Dissenters.

Cassandra.
Sachevrel.

I shall not direct the World to judge of one thing by another, but where Parallels are drawn very exact, what shall we say when two Things are acted at the same Time, by the same Persons, in the same Methods, and the Subject exactly the same, who shall doubt the sameness of the Design.

Never let our New Association Men talk any more of Dissenters
* Associating, the Associations are against them, what else are
such unusual Methods, such forgetting of Services, such making Laws a-
gainst the Innocent, such branding them with odious Characters.

* New As-
sociation.

What

What can any Man expect when the peaceable part of the Nation are called † Bloody, those that spent their Blood against Popery Enacted against *to prevent the Growth of Popery*; they that stood to the Defence of their Country when some of them that applauded this Law ran away and deserted it, made incapable and thought unfit to be trusted with the Civil Administration in that Country they so bravely defended.

† Sachevrel's
Oxford Sermon.

What can the largest Charity think is in the bottom of all this, when we see a Party in Travel with a monstrous Birth? In *England* the Toleration Act to be kept inviolable, yet severe Penalties to be inflicted on Dissenters. In *Ireland*, to prevent the growth of Popery, the Dissenters must be treated as Men most dangerous and suspected, notwithstanding their Zeal for the Protestant Interest, so conspicuous in the defence of that Country. When Men strain their Reason to reconcile such Contradictions, we may expect the Birth will disclose something which at present they would be loath to own as legitimate. No Men stretch their Reason and act beyond the common Rate of Creatures but on extraordinary Occasion; such preposterous Dealings as these would not have been practis'd with any People in the World, if there were not a Figure, *A Meosis* in it, something more Intended than is Express'd.

It cannot be that the Dissenters in *Ireland*, who of all the People of that Nation ventur'd with the greatest Obstinacy and Resolution to defend their Country, and the Protestant Religion against Popery, can be concern'd in a Bill *to prevent the Growth of Popery*; such Contradictions must be big with some other Birth; there must be some Plot against the Dissenters *as such*, and the hedging them into an Act for *preventing the Growth of Popery*, must be either a meer Indignity put upon them to render them Odious and Contemptible to the World, or a Fraud, a Concealment to blind the Eyes of the Dissenters that it might pass without their Notice, since no one could imagine it could be possible an Act *to prevent the Growth of Popery* could have any thing in it that could affect the Dissenters, than whom none were more violent against Popery on all Occasions, or more ready to expose themselves for the defence of their Country and the Protestant Religion.

But however unkind or mysterious this Matter is, so it appears; and in order to lay open the Case, so as to let the World judge of it, and to make out the Hardships, which with submission to our Superiors, we think the Dissenters in *Ireland* lye under, 'tis necessary,

1. To enter into the Particulars, examine the Fact, and see what it is that is done to the Dissenters in *Ireland*, with the Manner and Circumstances.
2. Enquire into the Behaviour of the Dissenters in *Ireland*, and see what they have done to deserve such Treatment, and what Reason they had to expect better.
3. Examine whether the present Usage has not been against the real Design of the Church of *Ireland*, and what has been done by them to shew their concern at it, or their forwardness to give them an Equivalent.
4. Examine what natural Consequences may be expected from such a Treatment of the Dissenters, and what the Detriment to the whole Nation.

1. As to the Matter of Fact, the short Abridgment of it is as follows.

The Protestants in *Ireland* had many Years laboured under the Encroachments of the Papists, they had been once most horridly Massacred to the number of 200000, and the rest Plundered and driven from their Settlements and Possessions in the Year 1641.

In the last War they ran a Fate equal to the first, *the Massacre excepted*, and *as will be farther observed*, in these Extremities, the little City of *Derry* was the only place of Refuge for the Protestants, and a Sanctuary which the Papists could never drive them out of with all their Force, and where they found such resistance as gave all the World reason *to know*, that the aversion between the Dissenters and the Papists was as constant as great, and as irreconcilable as possible, and served to encrease the Wonder, That the Dissenters should, of all People in the World, be look'd upon as Persons in the same Class *with the Papists*, and Enacted against in a Bill prevent *the Growth of Popery*.

In order to secure the Protestants from the like Erruptions of Popery, several Bills had been offered in Parliament, to prevent the growth and encrease of that Power that had been so dangerous, and had struck twice at the Root of their Liberty and Religion.

But it had been the Misfortune of this Country to have such Bills, thro' one unhappy Accident or other, always to miscarry, either at home among themselves, or at the *English* Court, where the Native *Irish* always cultivated such an Interest as was too hard for the Protestants, and has been a means to deprive them of the blessing of such Bills.

The late Glorious King *William*, who, at the hazard of his Royal Person, was the special Instrument of their second redemption from the preprevailing Power of the *Irish*, had such a peculiar Love for this Kingdom, as the Triumph of his own immediate Conduct and Valour, that he always studied its Welfare, and was ready to give Ear to any Proposal for its advantage.

But as that Prince, who had upon his Thought the universal good of Mankind, had no sooner recovered one Kingdom from Destruction but he had another upon his Hands; (his whole Reign being embarrass'd with the perpetual Cares of serving Ungrateful Nations,) so the Protestants found the Settlement of Affairs in *Ireland* so perplex'd, and the Reassumption of Grants ready to bring a new Difficulty on the Stage; and in all this time they found no opportunity to offer at the Settlement and Security of their Interest and Religion, as they expected and desir'd.

But when they saw the Disorders pretty well over, and the loss of their glorious Benefactor so happily supply'd, by the Accession of her present Majesty Queen *Anne*.

When to their great Comfort and Satisfaction, they saw the early Care her Majesty took of all her Protestant Subjects, her Zeal for the Protestant Religion, and the powerful Assistance she prepared to give it in all parts of *Europe* where she saw it oppress'd.

When they saw themselves bless'd with such a Lord Lieutenant, who by reason of his great Possessions among them, *besides the Native Inclination*, his Grace the Duke of *Ormond*, always discovered to acts of Generosity, had powerful Obligations of Care and Respect upon him for the Kingdom of *Ireland* in Particular; such a Governor as the People of *Ireland* always lov'd and long'd for, and than whom, none ever was, or could be sent thi-

ther more Enclin'd, or better prepared to Improve all her Majesty's gracious Intentions of Good to the Kingdom, in the highest manner her Majesty could desire or the People expect.

This, of all the critical Junctures that ever happen'd to this Kingdom, seem'd *the happy opportunity*, put into their Hands by a special Providence, to obtain the Settlement and Security of the Protestant Religion, which they and their Ancestors had spent so much Blood and Treasure to procure, and the want of which had been attended with so many fatal Consequences.

In order to this, among the several Bills presented by the Parliament to his Grace the Lieutenant, in the second Year of his Government, to be by him transmitted to *London*, and to be passed in the Council there, *according to the Settlement*, there was one particular Bill, Entituled, *An Act to prevent the Growth of Popery*.

That the greater solemnity might add to the Value of it, and that it might appear of what Consequence the Parliament of *Ireland* thought this Act, the Speaker, attended by the whole House, waited on the Lord Lieutenant of *Ireland* to present this Bill, and in a particular manner recommended it to his Care; at the same time acquainting his Grace, that the House had sufficient Grounds to believe the *Irish* Papists had rais'd a Sum of Money in the Kingdom, to manage their Sollicitations against this Bill, in order to prevent its return out of *England*.

His Grace, to his Glory may it be remember'd, had that Care of the Protestant Religion, that Concern for the good of *Ireland*, and that special Regard for the Recommendation of the Parliament, that sending the Bill to *England*, and backing it with his powerful and hearty Sollicitations at the Court of *England*, he prevented the Papists; and notwithstanding the opposition they made, obtained the Bill to be approv'd, and returned to the unspeakable Joy, and no less Surprize of the whole Body of Protestants in the Kingdom.

But this Joy was exceedingly lessen'd, when upon the reading the Bill they found to their Amazement, among the Clauses for security of the Protestants and weakening the Power of Popery, a Clause put in to oblige all the Protestant Dissenters in *Ireland*, that have any Place, Office, or Power from the Government, to conform to the Church of *Ireland*, and receive the Sacrament after the usage thereof, or else to be Disabled or Incapacitated for the Service of their Country.

The Protestants of the Church of *Ireland*, who tho' they were zealous for the Establish'd Church, were yet sensible of the Power of the Papists, and how useful on all Occasions the Protestant Dissenters had been in helping them to oppose Popery, were extremely concern'd at this; they remember'd their Power, tho' united, had been twice too weak to resist the Papists, and that therefore it was a most unhappy piece of unseasonable Policy, to weaken the Church by depriving them of the Assistance of so great a Body of Protestants, or at least disobliging them.

They foresaw that this Clause would endanger the loss of the Bill, since it would engage the Dissenters with all their Interest to oppose it, as the Papists they were sure already would do.

They foresaw this Clause would allarm the Dissenters, and make them judge their faithful Services in the Siege of *London-Derry*, at *Inniskilling* and other places ill rewarded, and break that Harmony which with so much

much Charity and Tenderneſs had been reciprocally maintained between Conformiſts and Diſſenters in *Ireland*.

In Conſideration of theſe things, almoſt all People were under great Concern, and not a few thought it very unkind to the Diſſenters, and a Requital of their faithful Services at the Siege of *London-Derry*, at *Inniſ-killing*, and other places, in a manner very unfuitable to their Merits.

I chooſe to mention here the Concern the Conforming Proteſtants were in at this Clause, not only to teſtifie their Zeal for the Bill of ſecurity againſt Popery, which they were afraid by this Clause would be loſt, but alſo to witneſs for them, as they had no hand in, nor any Deſign to bring ſuch a thing upon the Diſſenters, ſo the Church of *Ireland* has on many Occaſions expreſs'd, and at all times for above twenty Years paſt practis'd, all the Charity and Eaſineſs to the diſſenting Proteſtants that can be deſired among Chriſtians; agreeing in all Capital Points of Religion, and particularly embark'd in one and the ſame bottom of Intereſt and publick Safety.

When this Bill came to be Read in the Houſe, it met with particular oppoſition from the Papiſts, who were heard by their Council, and who pleaded the Articles of *Limerick*, &c. and charged the Proteſtants with breach of Faith and Capitulations.

The Clause againſt the Diſſenters was oppos'd by ſeveral worthy Members of the Proteſtant Church of *Ireland*, and a great many Learned Speeches were made on that Head.

And not to preſume to publiſh a Relation of what was ſaid by any particular Member, I am inform'd that near one hundred Gentlemen, all of the Church of *Ireland*, ſpoke with a great deal of Tenderneſs and Concern for the Diſſenters as too hardly dealt with, and too much affected with this Clause.

The Diſſenters in the Houſe were obſerv'd to make little or no oppoſition in this Caſe, but as the old Earl of *Strafford*, when being Attainted in Parliament, the King reſuſing to ſign the Attainder, he gave his own conſent to have his Head cut off to fix the Peace between his Maſteſty and his People; they chooſe rather to acquieſce with an Unhappineſs laid on them, and ſuffer all the ill they ſaw coming upon them, than let ſuch a Bill drop in the Houſe, which they knew to be ſo much wanted againſt Popery, and which was of ſuch a vaſt Benefit to the ſecurity of the Proteſtant Intereſt in general, and the publick Quiet and Safety of the Kingdom.

Thus they ſacrific'd themſelves and their Brethren for the publick Good of their Country, and were paſſive in their own Prejudices that the Bill might not be loſt.

The Gentlemen, on the other ſide, on no Conſideration deſir'd to put theſe Hardſhips on the Diſſenters, but ſaw themſelves oblig'd to paſs this Clause, or loſe all the Advantages which were accruing to them by the other, ſo gave at laſt an unwilling Aſſent to the Bill, publickly declaring their Reſolution *To do ſomething which ſhould make the Diſſenters as eaſie as they are in England*; and accordingly it was Reſolv'd, *Nemine Contradicente*, the very next Day, that Heads of a Bill ſhould be brought in to give the Diſſenters the ſame Tolleration they enjoy in *England*; but the Sefſions was ſo near a Concluſion that there was not time for that Bill to be brought in: And thus the Bill paſs'd, and the Diſſenters are thereby oblig'd

lig'd to conform to the Church of *Ireland*, or to quit all the Service of their Country, and be turned out of every place of Trust or Profit in the Nation.

This is a short Abstract of the Fact as it now lies before us, the Consequences of this Act of Parliament, so far as it affects the Dissenters in the Kingdom of *Ireland*, may be gueſt at from the following Account of the proceedings upon this Act in the North parts, and particularly in the City of *London-Derry*.

The Province of *Ulster*, as is well known to all those who are acquainted with *Ireland*, is chiefly Inhabited by *English* and *Scots*, and above two Thirds of them by computation are Protestant Dissenters.

How they have always behav'd themselves, both in Peace and War, both to their Enemies and to their Neighbours, both to the Government and for the Government, will be considered in an Article by it self.

How they have now been Treated, with respect to this Act, comes under this Head, and will appear by the surprizing Proceedings with the Magistrates of *London-Derry*, and other places in *Ulster*.

In this Transaction its observable, how readily the very Effence of a Party, Humour, Spleen and Forwardness, may be disused into the Minds of Men, since notwithstanding the Tenderneſs and Consideration of the Enactors, yet the Execution has not been managed with the same Spirit.

By this Act they have put out most of the Justices of the Peace in the Province of *Ulster*, for we do not hear of above one or two that have Qualified themselves and for want of Gentlemen that are qualified, have been oblig'd to fill up the Commission of the Peace with Clergy-men; where by the way it may be noted, That the Phanaticks in *New England* are not the only People who make their Priests Magistrates, and have the Law and the Gospel under the management of the same Hand.

It was thought strange, that in those Counties they should be under Ecclesiastical Magistrates, and the Men of the Gown have both the Word of the Lord and the Sword of the State, instead of that of the Spirit to manage, and so in *Ireland* it might be thought as strange, that the antient Inhabitants, who spent their Fortunes, and hazarded their Lives in Defence of the whole Protestant Interest, are now not thought worthy to Govern what they so gallantly defended; but as People not fit to be trusted with that in Peace which they saved in War, are laid by with Contempt, and their places not being to be filled up with Men of equal Worth and equal Figure, in part supplied with Youths, Strangers, new Comers, and Clergy-men; Men of little Estates, and consequently having not so much Obligation on them to be concerned for the Good of the place; Persons that have little, if any thing, to recommend them to the Dignity of Magistrates but their going to Church, with neither Fortunes, Interest or Qualification.

How far the Government is concern'd, how far the Safety of the City, how far the Service of her Majesty is advanc'd in this way of Proceedings, Time, and the Consequences of Things, must determine, and avoiding any Reflections on the probability, 'tis left to the publick Consideration.

And since 'tis natural for all Persons, and even a Turk, that sees a Nation or a Party punish'd, exploded and unqualified by a Law would be ready to enquire what Crime they have been Guilty of, what Offence they have committed that should move the Government to throw them by as useless Persons, dismiss them as People not fit to be trusted and employ'd, it obliges us to fall
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in with the same Enquiry, and so go on with the second Head of this Argument, viz.

2. Enquire into the Behaviour of the Dissenters, and see what they have done to deserve such a Treatment, and what reason they have to expect a better.

And because it is the Custom of all the Dissenters Enemies in *England*, who seek for Matter to charge them with, to go back to the Years of 41 to 48 and 60, and to rake into the Follies and Misfortunes of former Ages to seek for Arguments to brand the present, a certain sign the modern Behaviour of the Dissenters does not furnish sufficient Matter of blame to justify their present Treatment; yet in the Case of the Dissenters in *Ireland*, we are as willing as they to go back to those Times, and should be pleased to join Issue with them in searching out for the Rebellions, the Associations, the Factions, and the Disturbances the Dissenters in *Ireland* ever raised against their Prince.

It was one of the Objections against the late Earl of *Strafford* at his Tryal, That he proposed the Army in *Ireland* to come over hither to the Assistance of his Majesty, as People of whose Fidelity he was sure of, and several Regiments of them did afterwards come over, and fought for the King at the Battail at *Nantwich*, among whom were several Dissenters, and where General *Monk*, then but a Captain, was taken Prisoner, who was afterwards Instrumental in the Restoring the King.

In all the Civil Wars here in *Ireland*, we find none of these People up in Arms for the Parliament, but we find them zealously espousing the King's Quarrel, and contending with the *Seſtaries*, as they themselves call'd them, who opposed the King here.

And as no Testimony of the good Deeds of a Person, or a Party, can come with such unexceptioned Authority as what has the concurring Testimony of their Enemies, we refer the Reader for the Particulars to the famous *Milton*, whose Pen must needs obtain Credit of our high Gentlemen since he Quarrels with the very Men they would quarrel with, and falls in with the fury of the Times, to expose those they would have exposed.

The Misfortune is, he Exposes the Presbyterians, Rails at and Accuses them of that as a Crime, the not doing which is the very Crime these Gentlemen would brand them for now.

Our Modern Authors would set a Mark on the Dissenters for fighting against, Dethroning and Murthering their King, Subverting the Constitution, and overthrowing the Government, here we find Mr. *Milton* exposing and defaming the Protestant Dissenters of *Ulster*, for not joining with his Party in those things, but fighting for their King, and endeavouring to prevent the very things for which these People are accused, and endeavouring to restore the Monarchy in the Son which they would not help to suppress in the Father.

To make out this, the Reader is referred to the particular Authors and their Writings, which are in every Library of any Value to be seen, the brevity of this Tract not allowing us to quote these things at large.

But we cannot omit to quote here the Representation of the Presbytery at *Belfast*, dated Feb. 15. 1649. wherein the Dissenters of the North of

Ireland, declare their detestation of all the Proceedings in *England*; see *Milton's Works*, Fol. 566, 567.

“ What of late have been, and now are, the insolence and presumptuous Practises of the Sectaries in *England*, is not unknown to the World.

“ Moreover it is more than manifest, that they seek not the Vindication but the Extirpation of the Laws and Liberties, as appears by their seizing the Person of the King, their violent Surprizing, Imprisoning and Secluding many of the most worthy Members of the Honourable House of Commons: neither hath their Fury staid here, but without all Rule or Example, being but private Men, they have proceeded to the Tryal of the King, against both the Interest, Protestation and Publick Declarations of both Kingdoms, and with cruel Hands have put him to Death, an act so horrible as no History Divine or Humane hath laid a precedent of the like.

“ These and many other their detestable Insolencies, may abundantly convince any unbiass'd Judgment, that the present practises of the Sectaries and their Abettors, do directly overturn the Laws and Liberties of the Kingdom, root out lawful and supreme Magistracy, the just Priviledges whereof we have sworn to maintain, and Introduce a fearful Confusion and lawless Anarchy.

And in the subsequent Paragraphs as follows, Fol. 562.

“ When we consider these things, we cannot but declare and manifest our utter Dislike and Detestation of all such unwarrantable Practises, directly subverting our Religion, Laws and Liberties.

We farther refer the Readers for the Treatment these Dissenters met with in Print from their Brethren of *England* then in Power, to Mr. *Milton's* Observations on the Representation in the same Collection, in Fol. 553, 554, 555, where he treats them with the scandalous Terms of *Egregious Liars and Impostures, blockish Presbyters*, and goes on to justify the putting the King to Death, all the way upbraiding them with Ignorance and Separation.

This Testimony sufficiently clears the Dissenters in *Ireland* from being concerned in any of the Councils of those Days, and the Histories of those Times which all People are left to peruse, are sufficient to prove how the Northern Protestants, being most of them Dissenters, were the most effectual Barriers of the Royal Interest at that time, and when all the rest of the Country was over-run with Popery, Blood and Desolation; were left as a Sanctuary to which the Duke of *Ormond* and the Royal Party retreated, that they endured all the Miseries of a long War, and defended themselves with the same Vigor and Obstinacy as they did in the City of *Derry* in the late Time, till they were reduced by absolute Force and the Current of the Times, being conquer'd and oppress'd by the prevailing Party under *Oliver Cromwel*, together with all the rest of the Kingdom.

But as these things are so well known to all the World, as not to require that we should repeat them, it remains to examine what Sense the Royal Family had of their Behaviour in those Times, and what greater Testimony can be desired than is naturally deduc'd from the Bounty of King *Charles* the

the Second after his Restoration, in the Grant whereof it will appear, and to which for a proof of this the Reader is refer'd, that for the good Services rendred by the Protestant Dissenters of *Ulster* to his Royal Father, and afterwards to himself; and in regard to the great Sufferings they had undergone in the time of the Wars, the King grants the Sum of 800*l.* Sterling *per Annum* for the support of the Dissenting Ministers in the said Provinces.

This Grant was made soon after the Restoration, the Money was constantly paid out of the Revenue of *Ireland* all the Reign of King *Charles* the Second, and was continued till the Revolution, and the Interruption of the last War; it was afterwards renewed by King *William* of glorious Memory, was augmented by the late Queen *Mary's* special Bounty to 1200*l.* *per Annum*, and was lately, *viz.* in the second Year of her present Majesty retrench'd by the Parliaments Authority, not upon any failure of Duty charg'd on the Protestant Dissenters, or any Branch of the Queens Esteem; but among other Grants and Pensions, which in Consideration of the impoverish'd State of the Kingdom, the pressure of the present War, and the great Exigencies of the State, the Commons thought fit to suspend for a Season.

This may serve for a short Representation of the Behaviour of the Protestants, Dissenters in *Ireland*, and to clear them from all that Reproach with which their Brethren in *England* seem to be loaden, and consequently serves to make it out, that there could not be the same Reasons why such Provisionary Laws should be made against them, since People always Loyal, rewarded and acknowledged as such by our Kings, and who have suffered so deeply for it, cannot without an inexcusable breach both in Charity and good Manners, be supposed to give any cause of Jealousie, or to make it necessary for us to couple them with Papists in our Acts of Security.

I refer for the Proof of these Matters to the Testimony of *Milton* aforesaid, their profest Enemy, who in his Observations on their unchristian Representation as he calls it, falls on them in these Terms, *Milton's* Works, Fol. 551.

“ Nay, while we are writing these things, and foretelling all Men the
 “ Rebellion which was even then design'd by these unhallow'd Priests, at
 “ the same time when with their Lips they are disclaiming all Sedition,
 “ News is brought, and too true, that the *Scotch* Inhabitants of that Pro-
 “ vince are actually Revolted, and have not only besieged in *London-*
 “ *Derry* those Forces which were to have fought against *Ormond*, but have
 “ in a manner began open War against the Parliament, and all this by the
 “ Incitement and Illusions of that unchristian Synagogue the Presby-
 “ tery at *Belfast*.

As this is sufficient to declare their Behaviour in those Days, so we have no less Authority to prove their hearty Union with the Church of *Ireland*, in defence of the Protestant Religion in the late War, and their Tenderness of, and Charity to the Ministers of the Church, when oppress'd by the Papists; and for this we refer to that known and unexceptionable History, call'd, *The State of the Protestants in Ireland under the late King James his Government*; written by the learned Dr. *King*, Bishop of *Derry*, and now Lord Archbishop of *Dublin*; wherein his Lordship with an un-
 exempld

exampled Generosity, telling us of the Reasons of the Clergy of *Ireland* abandoning the Country and their Cures in many places, has these Words,

“ I do confess that there was no reason to complain of the People’s backwardness to maintain the Clergy, on the contrary they contributed to the utmost of their Power, and made no distinction of Sects; many Dissenters Contributing liberally to this good End, which ought to be remembered to their Honour”. Archbishop King’s State of *Ireland*, page 231.

It cannot be denied but that this is an Authentick Certificate of their Charity to the Church, as the other of their Loyalty to their King, and how it has been *remembered to their Honour*, is left to all impartial Judgments, who please to give themselves the trouble to review the Consequences of the Bill lately past; by which they have rank’d their Charitable Brethren amongst their worst Enemies, and chain’d them to a Compulsion as a means to prevent the Growth of Popery.

And being brought by this Article to the late War, after the Confession of so eminent a Branch of the Church of *Ireland*, with respect to their Charity, it is fit a little to examine their Behaviour in the late Siege of *Derry*, and the several Actions at *Inniskilling*.

To make out this: Was this Paper confin’d to *Ireland*, and were we writing to none but our own Country-men, it were easie to appeal to the knowledge of thousands yet alive, in whose Memory it must yet be very fresh, with what undistinguish’d Charity and Alacrity the Dissenters join’d with their Brethren of the Church, in the mutual defence of Religion and Liberty, how they went Hand in Hand into the Field, and Hand in Hand to the Grave, fighting for one another, and their dear Families and Religion.

What tho’ they have not the Arrogance to enter upon any distinguishing Circumstances, in which they might go beyond their Brethren, yet since the Church themselves will not assume a pretence to have out-gone them, we hope their Modesty in that Case cannot tend to their Prejudice.

We therefore avoid so ungrateful a strife as it must be, to find out and fix the Particulars in which one Party excell’d another; ’tis enough to both their Honour, that they strove to out-do themselves and one another, as they plainly did all the rest of the Kingdom in Acts of Gallantry and Courage, in a free open handed contributing to one anothers Wants, and supplying all People concern’d in the defence of the Nation, and in the Personal Bravery in the defence of the place.

Nor are we afraid to enter into a List of the Numbers of the People of either sort slain in that Siege; if they are two Dissenters to one Churchman, they cannot take it ill that we do not boast of it.

The several Magistrates of the City of *Derry*, now turned out of Commission by this Act, as not safe to be trusted, are too Modest to furnish us with an Account how much Money each of them expended in Provisions, Stores, and Charity for the defence of the Town; and the Editor of this is forc’d to boast for them, without Reflections on any, that some of them have disburst greater Sums than many of their Successors are in Condition to spare, if there should be the like occasion.

The Testimony given by Authority to their Behaviour, in the defence of their Country, and the Protestant Religion, is an unquestion'd Proof of the just Claim they have to the Title of Loyal, Faithful and Valiant Subjects, and is a perfect Contradiction to the Notion of obtaining Security against them as against Papists, and coupling them with the known Enemies of the Nation.

The late Queen *Mary*, a Name both Nations have an equal Veneration for, and which we cannot name without a Sigh, had so true a Sense on her Mind, of the Courage and Fidelity of the Dissenters in *Derry*, that she gave them a Mark of her Royal Favour in Money, to be employ'd to rebuild their Market House, and to erect a new Meeting-house in that City.

Nor let us do Injustice to the Church and Gentry, or Clergy of the Church of *Ireland*; 'tis most certain it never enter'd into the Hearts of the Conforming Protestants of this Kingdom, to impose these Hardships upon their Brethren, much less did they imagine to have it included in their Bill to prevent the Growth of Popery.

Nothing so hard, nothing so ungrateful could enter into the Hearts of the Church in this Kingdom, who could not but remember what the Dissenters had done to deserve, and from whence they might expect better Usage.

They could not but have it fresh in their Memories, how they had relieved their Clergy in distress, harboured their banish'd, diverted the Forces of the Enemy, and defended the remnant of the Kingdom against Popery.

They could not forget the Slaughter made of the *Irish* Army under the Walls of *Derry*, and how that bold stand, made by such a handful of Men, aw'd the Enemy, encourag'd Friends, and made way for the Conquests of King *William*, by securing to him all the North of *Ireland*; by which means he had leisure to March directly to the *Boyn*, and there put the whole Fortune of *Ireland* upon one decisive Battel; and by beating the *Irish* there delivered this Nation, which he could not have done had the Province of *Ulster* been at his back possess'd by his Enemies, who would have cut off his Provisions, and exceedingly straitned his Quarters.

'Twould be endless to reckon up all the brave Actions done in this War by the Dissenters, own'd by the King himself, acknowledg'd by the Archbishop of *Dublin*, rewarded by the Queen, and consider'd by the Parliament.

From all these things I cannot but be of the Opinion, the Dissenters in *Ireland* had a great deal of reason to expect better Treatment, and had indeed a just Claim to the same brotherly Charity they shew'd to the Church.

And here they cannot but lament in themselves the evil of the Times, when they should meet with such usage after all their Services done, and Duty express'd, that contrary to the true Sentiments of the Church of *Ireland*, after an Acknowledgment of one of the Primates of the Clergy, that it ought to be remember'd to their Honour, it should at last be remember'd to their Infamy, and the Dissenters be counted with the number of the Nations Enemies, and included in a Law for the general Security.

And it cannot but be observ'd here, the Earl of N..... could not be ignorant of the acknowledgment made by the Archbishop, in the Case of the Dissenters Kindness to the Clergy, which it was his Graces Opinion, ought to be remember'd with Honour, since his Imprimatur

being to that Book, his Lordship could not but have perused the Book, unless we should advance a Notion too mean for a Man of his Capacity and Prudentials, viz. That his Lordship put his Imprimatur to it, not having read it over, and so Licens'd he knew not what.

We come now to the Third General Head, viz.

To examine the Effects this ill Step upon the Dissenters may have, with the particular Circumstances that aggravate it several ways, and as we go, to make some needful Remarks: As,

1. How full of Vicissitudes are Humane Things, Times Turn about, Men and Parties change Principles, *Nos & mutamur in illis*. The Lord Bishop of Derry, a Man of Temper and Moderation, being well treated by the Dissenters, recommends it *To be remember'd to their Honour*; but my Lord Archbishop of Dublin grown quite a new Man, flying in the Face of all their Merit, and embracing Principles which are destructive of the Rights and Liberties of the very People they Rule, prompts with all possible Zeal a Persecution Spirit, to the Ruin and Injury of those very People of whom, by the E... of N.....'s leave, he had said all those things before.

2. Here we cannot but observe, how change of things will change Clergymen, and other Men too, make moderate Bishops turn violent Archbishops, make Men forget when the Storm's over the Vows they made in the time of its violence.

Some have had ill Nature enough to compare this with the Practises of some of the *English* Clergy, who in the same times of Trouble in *England*, promised to come to a Temper with the Dissenters, in order to draw them off from closing with King *James*, and the extraordinary advantages he offer'd them, and have since been pleased to forget very much of that Temper, and pursue the same Dissenters with ill Language, persecuting Laws, and the like.

'Tis unhappy for the Dissenters however, that this unchristian Spirit should be convey'd into this Nation, where all liv'd in Peace and Union, and began to cultivate the happy Fruits of Charity and good Neighbourhood.

'Tis presum'd the Church of *Ireland* had nothing of this in their Thoughts, and are not pleased with it now they have it, as they cannot but see that it is the beginning of intestine Strife, and a Bone of Contention, Emulation and unchristian Discord among us, dividing us into Parties, sowing and dissatisfying thousands of Protestants, as good Subjects, as Loyal to the Queen, as faithful to her Interest, and without vanity as able to render her Service as any her Majesty has in these Parts.

And tho' we are assur'd nothing will be able to extort from the Dissenters any thing, either in Word or Action, Undutiful or Disrespectful to her Majesty or her Government; yet 'tis no breach of Duty to observe, that it is a great discouragement to the Trade and Prosperity of this Kingdom, as it will occasion many wealthy Families to abandon their Country where they are used so ill, and will at least not invite other Families to settle here in their room, where they are sure to be treated with Jealousie and Disrespect.

It cannot but be allow'd by any Persons who have the least knowledge of publick Matters, that to drive the People away from any Country is so far

far to impoverish that Country, and of all Methods of Government it is the most Impolitick, since the Wealth of a Nation depends upon the Multitude of its Inhabitants. But of all Countries in *Europe*, this distressed Kingdom, that has twice now, in the space of sixty Years, been in a manner Depopulated by most bloody and inhumane Wars, two Wars that have been more particularly destructive to the Inhabitants than may be expected to happen in like Cases, and which have destroyed such incredible numbers, that is a wonderful thing to see there should be People left to cultivate and manage the Earth; the least of these Wars having, by the judgment of moderate Computators, kill'd, or driven beyond the Seas, above 400000 of the Inhabitants of this Kingdom.

We shall not presume to foretel, or enter into reasons, why great numbers of the Inhabitants in this Kingdom will remove Themselves and Effects, upon the melancholly prospect of Persecution, and the discouragement received by this Treatment.

But it cannot but be allow'd, that to make them uneasy in their Consciences, or deprive them of the Honours and Trust which ever since the settling of this Kingdom they have enjoy'd in common with their Brethren of the Church, will be far from inviting other Families to come thither and settle, and so keep them as thin of People as the War has left them.

The advantage this will be to *Scotland*, whither the Dissenters in these Parts must of course retreat, and where they talk very big of erecting and improving the *English* Manufacture: as it is a Subject which affords many Speculations, so it can be no trespass upon Reason to say, we believe the Gentlemen who contriv'd this Law, would not like it the better for its being a means of Enriching or Encouraging the *Scots*.

As to the Church of *Ireland*, tho' the Dissenters are as we think unkindly treated, we cannot but acquit them, as a Body, of being any way guilty of this thing, and crave leave to lay this Greviance where it really lies.

First, By the Church of *Ireland* we mean, the Protestant Nobility, Gentry and common People, Inhabitants of this Kingdom conforming to the Church.

And these being unconcern'd, appear'd, as has been already noted, in a great surprize; it was perfectly a strange thing to them when they found their Bill come back clog'd with such a Clause as was unwelcome to them both; and had not the Dissenters in the House acquiesced, for the publick Good, had endanger'd the loss of their Bill.

If any Man will suggest, That it was solicited privately by the Clergy of the Church of *Ireland*, they must at the same time fly in the Face of the Lord Archbishop of *Dublin*, and charge all the Clergy of *Ireland* with very much Ingratitude to treat those Men so ill, who by the confession of the said Archbishop deserv'd to have their Charity and Kindness to their Brethren remembered to their Honour.

It can therefore lye no where but among the Enemies of the Dissenters, who for the gratification of their private Malice, or for the carrying on of some private Design, have misrepresented them at the Court of *England*, and causing all their Submissions and past Services to be forgotten, prevailed to have them treated as Enemies and dangerous Persons, to that Government which they had so often and so faithfully defended.

If the E. . . of N. . . . had been pleased to remember his Imprimatur to the Book of his Grace of *Dublin*, as in Honour most Men think he was bound

bound he would certainly have made a generous Representation of the Dissenters Case to the *English* Court.

And we hope we cannot be guilty of presumption in saying, that whoever they were that promoted this Clause, and whatsoever their Reasons might be, they cannot pretend that in it they pursued her Majesty's true Interest, or indeed her own genuine or glorious Design, which appears from her own Royal Mouth to be the Good, the Peace and Prosperity of all her Protestant Subjects, since to oppress a Party of them, and persecute them for their Religion, at a time when her Majesty has declar'd her Royal Intentions to the contrary, can never be agreeable to her Majesty's Pleasure, nor could ever have been obtain'd without some Misrepresentation of her Majesty's Loyal and Faithful Subjects.

Farther, 'tis our Opinion that the Church of *Ireland*, as before describ'd, cannot be the Agents of this ill Treatment, because 'tis apparent the Sense both of what the Dissenters have done and suffer'd, for the security and preservation of that Church, would have given all its moderate Members such Satisfaction, and made them so easy with the Dissenters, and the Dissenters with them, that the Peace and Union which her Majesty has so earnestly recommended to her Subjects in *England*, seem'd to be arrived to a perfection in *Ireland*.

To the Papists in particular there appear'd no difference, Protestants were always treated alike as Enemies, and always heartily concerned themselves for one another in their mutual Defence.

'Tis no vanity to say, the Church-men could not have defended themselves against the Papists without the Dissenters; and we need appeal to no body but themselves for the truth of it; we need ask none but the Church-men, whether the Dissenters did not both in their Persons and Purfes heartily join with them, and if they should be so disingenuous as to deny it, the Papists themselves would confess it for them.

The Dissenters assisting them, and relieving them, both Clergy and Laity, in their flight and distress is fairly and honourably own'd by the Church, and by one of the most eminent of their Dignified Clergy, his Grace the Lord Archbishop of *Dublin*, as has been already noted.

Nor can we forbear to mention, to the Honour of the Church of *Ireland*, that they have been so sensible of this, and so far from expressing any heat, or breach of Charity, so far from inclining to a persecuting Temper, or from envying, or molesting the Dissenters in their Conscientious Liberties, that they have enjoy'd a perfect and entire Liberty, tho' without any Toleration by a Law, and this Liberty, to the Honour of the Church of *Ireland* Protestants, was found free from all those Heart-burnings, Insultings, Lampoons and Reproaches, which their Neighbours have been treated with on that account; they liv'd together in Charity, good Neighbourhood, and settled friendly Correspondence.

And as the Church of *Ireland* of their meer Inclination gave to the Dissenters an undisturb'd Liberty of Conscience, so on the other hand the Dissenters manifested their entire confidence in the Christian Temper and Moderation of the Church, and never solicited the obligation of a Law to the Toleration of their Religious Worship; they knew they had oblig'd the Church to the highth, and always frankly join'd Hearts and Hands to defend them, and as they found no ungrateful Usage they fear'd none; and thus they lived together in full Confidence of one another, and as they never expected this act, so we firmly believe it was the remotest

most thing in the World from their Thought to put any such thing upon the Publick as the joyning the Dissenters with the Nation's Enemies, and ranking them with those they ought to be afraid of.

If any Man should ask now what will be the Effect of all this Hardship and ill Usage, *which is the Fourth Head*, the Author of this answers, there cannot be Place in the Compass of these Sheets to enumerate all the unhappy Consequences of this Matter; nor may it be fit to suggest what we ought to fear on this Account. But as far as may consist with Reason, we answer

I. Negatively.

Nothing Tumultuous, nothing Disobedient or Undutiful to her Majesty, whose Inclination we have abundant Reason to know, is entirely set to promote the Peace of all her Dominions, and the general Union of all her People. We should not presume to quote the Address from the Prebyterian Ministers of the North of *Ireland*, and how they boast to her Majesty in these Words, *According to our known Principles of Loyalty*, were it not known to her Majesty, and even to the Dissenters Enemies that nothing has ever been able to shake their Fidelity to the *English Crown*; and that their Principles have never been Tainted with Disobedience or Disaffection, either to the Persons or Government of our Protestant Princes.

Therefore as the worst of the Dissenters Enemies cannot suggest any thing Undutiful of them, with the least Shadow of Reason; so they will be effectually disappointed in their Expectations, that any Hardships put upon the Dissenters, of what sort, or by what Means, Contrivance, or Procurement soever, will drive them, either by Word or Action, to express the least Disrespect to her Majesty's Person or Government, much less to show any Undutiful Disturbing, or factious Resentment.

Nor can the Appeal made to all the World in the Publication of these Sheets, in Behalf of the Dissenters, signifie any such thing, being no other than a setting the Case in a true Light; that, if possible, the Eyes of the Nation's Representatives or Governours being open'd, they may become Advocates for them, and humble Petitioners with them to her Majesty, to repeal that Part of this Act that treats them in such a manner, that they may no longer, *without any Desert of their own*, lie under so heavy a Burthen, as being misrepresented to their Prince, and being counted Dangerous to that State they so zealously and ardently fought for, and engag'd their Lives and Fortunes to save.

2. *Not Peace and Union.* For as such a Law cannot but Sower and Discompose the Parties, and make One side always regret the Wrong they think done them; so on the other Hand, it rouzes the Evil Spirit of Malice and Envy in those, who had before no Inclination to insult their Brethren. The Lord *Falkland*, in his Speech to the Parliament, tells them, that the Church had destroy'd Union under Pretence of Uniformity. *Russ. Coll.* Vol. 2. Fol. 1342. 'Tis plain, that there was no Strife of Parties before, but *Peace and Union* were their Pleasure and their Boast.

If any shall attempt to tell us what a Learned Author advanc'd in *England*, that this would establish Peace and Union, it must be referr'd to the Example of the North of *Ireland*, where this Law is likely to fill a peaceable Nation with all the Constant, but Fatal Attendants of contending Parties, to the Breach of that Union, Peace, Charity, and Temper which reign'd in the Hearts of all her Majesty's Subjects, of what Perswasion soever.

Certainly Oppression of Consciences, or Deprivation of Benefits for the Sake of Conscience, can never be a means of uniting Parties. 'Tis impossible any Party can be easy to see known Loyalty of Principles suspected, unbroken Duty and untainted Affection treated with Doubts, and enacted against as dangerous.

Either the Dissenting Protestants of *Ireland* are dangerous to the Government, there is something to be fear'd from them, or the Act would be preposterous, and there can be no Reason assign'd for the making it; and joyning them with the Enemies of the Nation would be barbarous and unchristian. But the worst Enemy they have cannot charge them with One Action, either in Memory or in History, in Modern or in Antient Time, that can make them so much as look like Men dangerous to the Government, or from whom something is to be fear'd. *Ergo*

If then this Act has divided those Protestants into Parties who were united before, has fill'd them with Heats, Animosities and Repinings at one another that were in perfect Peace before, will any Man say we are in the wrong in saying among the Effects of this Bill negatively Not Peace and Union.

Discontenting any one sort of People to please another, suppressing one Part to raise another, setting one Party above another; these can never be made use of as Arguments to prove that Peace will be the Effect; and above all it is plain it will never bring it to pass.

Peace and Union are the Native Produce of easy Laws, Plenty, and Prosperity; People are apt to be pleased when they are easy, when they enjoy their Rights, and when an Equality of the Government sways all Parties; but if there is a Byass in the ruling Powers against or for one Party more than another, 'tis natural for the oppress'd Party to envy or repine at the other. It breeds ill Blood, it boils in the Breast of the Party, and 'tis impossible it should be otherwise; and therefore 'tis not to be expected that any of the Consequences of this Act can be Peace and Union.

3. *Not the Increase of Trade.* This is apparent, for that the People of all Governments trade freest when they are easy. Trade always declines in Governments where the People are not easy; and any one might see it in *London*, during a certain time when a particular Bill was on-foot in the House; Stocks, Publick Credit and Actions of Companies always rose and fell as that Bill did or did not go forward in the House: What Joy in Trade, what Rise of Stocks, what a Flux of Credit was in that Nation at the Demise of that Bill!

We have indeed no Banks, *East India* Companies, or Publick Stocks in *Ireland* to feel the sensible Injury done to Trade; but if any Man will ask whether the Dissenters, who are some of the principle Traders in that Kingdom, will launch out the farther, and embark the more heartily in Trade for being Dishonour'd, Disfranchis'd, Disheartned and Suppress'd; it is a Question that needs very little Answer, and what the meanest Understanding in the World would give a Negative to with little or no Hesitation.

Can it be, that the Dissenters should wish well to that Country, where notwithstanding their constant steady Loyalty, their universal Engaging in its Defence, the Expence of their Blood and Estates in opposing Popery, they should be now suspected as dangerous to its Welfare, turn'd out of all Honours, Trusts or Profits in the Neighbourhood, and look'd upon as Persons unsafe to be trusted in any Publick Employment. Such

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Treatment can never be attractive of the Affections and the Love of the Dissenters; they cannot study the Prosperity of a Country where they are used with so much ungrateful Distinction.

If then their Affections to the Place may justly be chang'd by unkind Treatment, the Transporting themselves, their Stocks and Families into other Parts is a Consequence we may say more to afterwards; but the Trade following the Traders by Consequence the Country will sink in its People, Wealth, and Trade.

There are more Negatives which might be insisted on here, when we are enquiring into the Consequences of this Act; as

4. *No Reputation to the Church of Ireland*, to Persecute those People of whom the Arch-Bishop of *Dublin* has recorded in Print, that their Kindness and Charity to her Clergy in their Flight and Distress deserves to be remember'd to their Honour. Ingratitude can be no Reputation either to a Party or Church, any more than to a single Person; and though the Protestant Dissenters of *Ireland* do acquit the Church as such of contriving this Hardship, yet the Scandal will for ever lie on the Church of *Ireland*, so far as they dip their Hands in the unhappy if rigorous Execution of it.

Nor will this ever tend to the Reputation of the Govern--- of *Ireland*--- To say they were impos'd upon any where is to say nothing; for though 'tis not a Man's Fault that he is impos'd upon, 'tis a Disreputation to him to be impos'd on: And the farther those Arguments are true which acquit the Gentry and the Church of *Ireland* of designing this Mischief to the Protestant Dissenters, the farther this Disreputation of their Conduct will appear.

If they had no Hand in the Contrivance of this Clause, if it was sent back with that Clause incerted without the Privy or Knowledge of any of the Governing Party in this Kingdom, either in Church or State, this may acquit them of Ingratitude to the Dissenters, but it can never acquit them of being impos'd upon somewhere: And if they had furnish'd themselves with Courage and Honour enough to have represented back the Services, the Fidelity and Loyalty of the Dissenters, and their Debt of Kindness and Charity to them; if all this had been laid before her Majesty, we cannot doubt but such Orders would have been given by her Majesty's Gracious Direction as are suitable to that Tenderness she has always express'd to her People in General, and as we know to be the Innate and Hereditary Quality of our Sovereign.

Nay had our Clergy represented to the Right Honourable the E... of N. then Secretary of State, and through whose Hands this Law, with this unhappy additional Clause must pass, had they represented to his Lordship the Kindness, Charity and Goodness which the Dissenters shew'd to their persecuted Brethren, recorded, as is noted, by the Arch-Bishop of *Dublin*; had they reminded him that his Lordship's *Imprimatur* is to the Book, and that himself pass'd it into the World; that his Lordship has thereby own'd to all the World that it ought to be remember'd of the Dissenters to their Honour, that they reliev'd the Clergy of the Church in their Suffering without Distinction--- had his Lordship been referr'd back to this Testimony, under his own Hand, he is a Gentleman of too much Justice and Honour ever to have forwarded such a Bill, without humbly laying it before her Majesty, that to his Knowledge they deserv'd better Treatment.

It can therefore never be reckon'd up to the Honour and Reputation of the Gt or Clergy in *Ireland*, that they should represent the Case to the Court of *England*, use their Interest to obtain such a Remission as, in Gratitude for Service done, and Love express'd, they ow'd to the Dissenters. And all we can say for them on that Head, is the great Concern they were in for the Loss of the Needful Security against Popery, together with Resolutions to make the Dissenters some future Amends, which may something extenuate the thing.

5. Another Negative may be thus express'd. This will certainly be no Encouragement to the Dissenters to joyn with their Brethren in their mutual Defence the next time the Papists shall please to take Arms, and attempt their Throats.

Not but that perhaps they may be Fools enough, as they always were, to stand in the Gap, and 'tis plain they have actually sav'd the Church of *Ireland* from Ruin; but it cannot be that they have any Arguments to move them to it from this Bill. If they had no other Inducements, they could never be thought to be mov'd to it from this Law.

If ever the Papists in *Ireland* should rebel and commence a new Massacre, as 'tis known they have good Will enough to do, and the Protestants of the Church of *Ireland*, taking Arms to defend themselves, should say to the Dissenters, Come *help the Lord against the Mighty*; and the Dissenters should say, " No, Gentlemen, we are not fit to be trusted, we were " not fit to be Mayors or Justices, Custom-house or Excise Officers, Aldermen " or Common-Councilmen for Fear of the Growth of Popery, pray take " Care of it your selves; we were not to be trusted with Commissions in " your Army, or your Country *Militia*, pray fight by your selves; we " were not to be intrusted in your Stores, pray be your own Gunners; " we'll have no Hand in it; you are able no doubt to beat the *Irish* with- " out us, pray don't trouble us about it, 'tis none of our Business, you " took it out of our Hands by Act of Parliament.

We are content to appeal to all the World whether such an Answer as this would not be *Lex Talionis*, would not be fair and just in the Dissenters; and whether indeed, all things consider'd, they ought not to act thus, and answer thus, if ever the Case came to the Crisis, and they should be tried as they have been already---- Would not all the World call them Fools, to do any thing again that merits *to be remember'd to their Honour*--- If this be the Church's Method of *remembering Favours*, if this be their *Returns of Gratitude*, let them fight for them next time that dare trust their Temper.

And here, with Submission, there appears some Inconsistency in the very Act it self; and the Consequences of this Bill still as to Negatives will be really,

6. No preventing the Growth of Popery. Will any Man in the World tell us, that *To divide Protestants is a way to prevent the further Growth of Popery*. This is like sinking the Ship to drown the Rats--- like Cutting off the Foot to cure the Corns. To divide Protestants is to weaken them, or else our Saviour was a false Prophet; and can weakening the Protestant Interest be a way to prevent the Growth of Popery?

This would merit some Satyr if the Case was not really too sad and serious to bear a Banter. If these are Church of *Ireland* Politicks, for Shame Gentlemen never reproach the Native *Irish* for winking when they shoot, for never Marks-men took such Aim as this. 'Tis such a *Tale of a Tub* the
very

very *Irish* themselves must of Necessity laugh at it ; and whereas we have been told they were in Hopes this Clause would break the Bill, divide the House, and so the Bill be lost, we are of Opinion they ought to have acquiesc'd and forwarded the passing the Bill for the Sake of this Clause ; for what could be of more Service to the Popish Interest in that Kingdom than to see the Protestants thus divided, persecuting, distrusting and disobliging one another--- To see that Party suppress'd, tramp'd on and dissatisfied who were always the dead Weight against Popery, from whom they received the most Powder and Shot, and by whom they were always worst handled--- This certainly ought to have comforted them, made them hope for a Restoration of their Affairs with more Probability than ever, and might be thought a sufficient Satisfaction to them for all the other Disappointments of that Bill.

How can it but be an inexpressible Satisfaction and Pleasure to the *Irish* Papists, who with all the *English* Protestants out of the Kingdom, to see a great many of the richest and most trading Inhabitants draw in their Effects, remit their Money to other Places, follow it with their Families; and a Law made by their Fellow Protestants, which making them uneasy is the Occasion of it all.

If it be answer'd, the Church Party are strong enough to take Care of the *Irish* without the Dissenters, this opens the Door to a very unhappy Argument against them, *Then what need of the Act* ; if there was no Occasion for it, *Why was it made* ? And this would cause the Church of *Ireland* to run the Risque of being charg'd with some special Malice, to make a Law so grievous to their Brethren, so unkind, and so otherwise ill circumstanc'd, without any manner of Occasion for it ; wherefore we choose to dismiss that Answer as a vain Pretence, and bring it to matter of Truth.

That there is Occasion in the Kingdom of *Ireland* to prevent the Growth of Popery.

That the united Force of all the Protestants in *Ireland* is necessary to discourage and keep it down, and all little enough.

And if so, then 'tis a great Encouragement to the Growth of Popery to divide and disunite the Protestants; and consequently, the Act disagrees with it self, it pulls down in one part what it builds up in another ; the Whole is inconsistent with the Parts, and incoherent with the Title.

'Tis time to have done with the Negatives. The Affirmative Consequences of this matter are many, and time may make them appear to be more than yet they seem to be ; some of them have been toucht in their Contraries.

i. Persecution for Conscience Sake, which whatever may have been pretended, has been in all Ages allow'd to be contrary to the Principles of the Christian Religion, and is Publicly disown'd and disapprov'd by the Church of *England*, which is allow'd to be the Parent and Nursing-Mother of the Church of *Ireland*. To persecute for the Sake of a Conscientious Difference, as it has no Scriptural Authority so it has no Humane Authority to give it any Colour of a Law, or to make it agreeable to the Minds of Men--- And therefore when we call it Persecution, we find none of the Church pretend to justify the Article of Persecution as lawful; but they would come off here by proving, that this is not Persecution; because, say they, we allow you the Liberty of all Religious Worship your own Way.

The Answer to this is so unhappily plain, that sad and most pitiful Shifts are made to evade it.

Persecution, if we understand it right, is punishing any Person or People for not complying with, or conforming to, some Particular of Divine Worship, or some Article of Religion which that Power that persecutes demands a Conformity to.

Now if those Gentlemen, who will not have these things go under the Title of Persecution, will tell us that to turn all the Dissenters out of Places of Honour, Trust and Profit for not complying with the Sacrament, is not punishing them for not complying with some Particular of Divine Worship, they will come to a Necessity of proving One of these Two things.

1. That inflicting Penalties is no Punishment. Or,
2. That the Sacrament is no Particular of Divine Worship, or no Religious Act.

Any Man would be glad to see either of these Two points so answer'd, as that this Cause might be clear'd from the Scandal, and the Church of *Ireland* be acquitted from practicing that Persecution which her Principle disowns.

2. The second Consequence, which any wise Man may foresee must follow this Matter is *Division*--- The Effects of that capacious Word are too many and too long, to be describ'd.

Divisions have too long afflicted these unhappy Nations to leave us in any Degree Strangers to their ill Consequences. The Queen's Majesty, in all her late most Excellent Speeches to her Parliament, has given us true Ideas of the fatal Effect of Divisions, and Breaches in the Union of a Nation; and sufficiently warn'd all her Subjects, were they a People capable of Warning, against all the Circumstances that lead to such an Evil.

The Union of Protestants in *Ireland*, till now, was very remarkable; some hints have been given of it in this Tract, and much more might be said on that pleasant Subject; but the Discontents that begin already to show their ill Aspects, and cloud and eclipse the Beauty and Lustre of that Light, how many, how numberless are they! and what a black Prospect have we still of those behind!

To divide the Protestant Interest is to weaken it, to weaken that is to strengthen its contrary, Popery; and what can be a more fatal Blow to the general Good of that Nation.

Capt. *Lawrence*, a Learned and a Sensible Gentleman, who wrote of, and very well understood the Interest of *Ireland*, has this very apt Notion of the Interest of *Ireland*; and with that we shall end this Discourse.

“ But that which would, above all other Expedients, tend to the
 “ strengthening the *English* Interest in *Ireland*, would be to endeavour a
 “ right Understanding and charitable Union between all sober pious Pro-
 “ testants in matters of Religion, the Want of which increaseth ground-
 “ less Jealousies of each other, and strengthneth the Confidence of the
 “ common Enemy of the Protestant Interest, that they are easily run down,
 “ as in the Massacre 1641. when at first they declar'd their Design was a-
 “ gainst the Puritannical Party, then against the *English*, not the *Scots*: But I
 “ suppose I need not inform you how soon all Protestants became equal Ob-
 “ jects of their Fury and barbarous Cruelty. *Law. Int. Ireland. pag. 99*

CONCLUSION

To the Church of *Ireland*.*Gentlemen,*

YOUR Protestant Brethren, the Dissenters of this Kingdom, tho' not personally acquainted with the Publication of these Sheets, are here represented your humble Suppliants for the Testimonies of Loyalty and Peaceable Behaviour, due from you in Justice to Truth, and Honour to your selves.

These Innocents allied to you in Blood, united to you in one Faith, Doctrine, and Redeemer, often your Companions in Sufferings for the same Religion, the same Liberty, and the same Country; your Fellows in Arms for the Defence of this Kingdom, and Sharers with you in the Joy of the same Conquests; your Partners in the many Blessings of the Revolution, and interested with you in the Favour and mighty Protection of the same Defender King *William*, always thought they should, with mutual Satisfaction, enjoy with you their Share of the immortal Blessings of Peace, purchas'd under the Valour and Conduct of that Prince, by the joint Concurrence of the Protestant Power, undistinguish'd as to Party, Profession, or Opinion.

'Tis with infinite Regret they see the Endeavours of their Enemies to render them suspected to you, too successful; and those Laws, which were introduced for the Security of this Nation, pointed at them in Company with the Capital Enemies of *Ireland*. They cannot believe the Church of *Ireland* as *such* could entertain a Thought so destructive to the general Welfare, as the loading the Dissenters with Crimes, which, by God's Grace, they never were, or will be guilty of; or be so unkind as to enact against them as Criminal, while under the authentick Testimonies of Loyalty and Good Services done to your whole Body, as well as the Government, they have an Acknowledgment of their extraordinary Zeal for the Safety of both.

They are therefore rather enclined to suppose they shall meet with Ease and Redress of this Burthen from your Hands, than that you will show your selves so much as inclin'd to lay any Hardship upon them; and the Design of these Sheets is but in an humble Manner to expostulate with you on their Behalf, that from the Sence of their Merit, their past Services and known Loyalty, you would become humble Intercessors with them, and for them, to their Sovereign, that such part of this Pressure as, your own Justice and Honour shall dictate to you they have not deserv'd, may be taken off; and that the Church may not lie under the Reflection of having enjoy'd the Advantage of their Sufferings and Faithful Services, without suitable Returns to the People, who have, by your own Acknowledgment, merited to be remember'd by you to their Honour.

Next, and immediately after the Arguments in this Case, drawn from the Principles of Charity, Neighbourhood, Christian-love, and the Sence of Merit, known in some Countries by the Name of Common Gratitude, the Author of these Sheets humbly desires, in the Name of the whole Body
of

of the Dissenters in *Ireland*, that all those Gentlemen of the Church of *Ireland*, who may be enclined to acquiese in the Hardships put upon their Dissenting Brethren would be pleas'd to consider

1. *Their own Interests*. And 1. Whether upon the Emergency of any future Insolence, Rebellion, or Insurrection of the Native *Irish*, whether back'd by Foreign Alliance, or not, they are able of themselves, without the Assistance of these dangerous Protestants, call'd Dissenters, to oppose, fight, conquer, and reduce the said Native *Irish*.

2. Whether if it be true that the Native *Irish* and Papists, by common Calculation are Eight to One against the *Brittish* and Protestants in that Kingdom, speaking inclusively of all sorts of Dissenters: The said *Irish*, &c. would not be above Sixteen to One, in Case all sorts of Dissenters are excluded from every Part of the Defence, and laid by either as Neuters, or as Enemies.

3. Whether, allow the *Irish* to be worse Cowards and Scoundrels than ever they yet appeared, whether they think it possible to fight them with the Inequality of One to Sixteen.

2. *Justice*. Whether it be reasonable to expect the Dissenters, who, in time of Peace, and without Provocation, are enacted against as dangerous Enemies, and not thought fit to be trusted with Posts of Profit, should be concern'd in Case of Rebellion and War to accept of Places of Hazards, and embark in the Defence of those People who treated them so unkindly.

3. Past Actions. Whether ever the Church of *Ireland*, when oppress'd or insulted by the *Irish*, were able to defend themselves against them, without the Help of their Dissenting Brethren?

4. Whether they found them backward in such time of Distress to venture their Fortunes and Blood for the general Preservation? And whether by right of War they have not an equal Claim to the Privileges of that Peace they help'd to obtain.

If we might be allow'd here to expostulate with the Church of *Ireland*, it should be to ask them, Gentlemen, do you think the Papists are likely ever to renounce their old Principles of Hatred against the *English*, as a Nation; or that upon every Opportunity they should not be very forward to put in Practice the former Rage against the Protestant Interest in general; whether, when they find an Occasion to put this in Practice, either by Insurrection, General Massacre, or any other publick or private Method, they will distinguish Church Protestants from Dissenting Protestants.

We desire, with all Modesty and possible Respect, to ask whether you do not seem to express a greater Confidence in the Dissenters on one Hand, than is consistent with the Distrust and Diffidence on the other Hand, which must be suppos'd to make it rational, that they should be enacted against in the same Law with Papists and Enemies to the Government; and whether you do not seem hereby to own, that we are more Loyal to the Government, and True to the Protestant Interest than your selves, in that you venture to put the highest Indignity, Reproach and Affront upon us, and thereby presume we are by no ill Treatment to be provoked so much as to stand Neuter when your Defence requires our Assistance, much less that you should think, we shall on any Terms be brought to joyn with the Papists in your Destruction.

We would be glad you would reconcile these two palpable Contradictions ; and would willingly know, whether, if after all this Treatment, the next time the Papists of this Kingdom shall think fit to insult you, and the Dissenters fall in, and with the Hazards of their Lives, Estates, and all that is dear to them, defend you, whether you will not blush at this Bill, and enter your Acknowledgment upon Record, as it is already, that these Things ought to be remembered to their Honour ?

It cannot be defended by the Rules of Charity, Christian-Love, and Good Neighbourhood, any more than it can from the Rules of Justice or Policy, that the Dissenters should be thus treated ; since they, especially those of them who now inhabit the Northern Parts of the Kingdom, came to you as Fellow-Planters and Settlers of Colonies, in the Beginning of the Peopling this Nation by the *Brittish* Protestants ; and consequently, have equal Right of Liberty and Settlement as your selves ; or else came hither as Auxiliaries, as indeed they have ever since prov'd, and as your Assistants against your Enemies ; and have thereby obtain'd a Right of Settlement and Liberty by Treaties and Capitulations, which ought not to be violated or invaded.

Upon all these Considerations, and many more, of which they save to themselves the Liberty of reminding you, as Occasion requires, they desire to lay before you calmly and sedately ; and in all Tenderness and Charity the Hardship, and, as they think, Injustice of those Gentlemen, who think they merit such severe Treatment.

They humbly appeal to your certain Knowledge in their constant Behaviour, and in the Truth of every Article insisted on in this Book : And the Author of this Tract is not afraid to take upon him the Demonstration of all the Particulars ; and to recommend them, in Bealf of the Dissenters, to the Gentlemen of the Church, as their Fellows, in all possible degrees of Right to the Peace of this Nation ; and most earnestly to desire their serious Considerations of the Indignities, Injuries and Oppressions they already suffer, and are likely yet farther to suffer on this Account.

And thus they are your humble Petitioners, that from a Sence of Justice, Gratitude, and Christian Charity, as you know the Dissenters innocent of any thing to merit being treated severely, from a Sence of Interest, Prudence, and Civil Polity, as there is more than ordinary Occasion of a firm Union among all Protestants for the mutual Defence of themselves and the Nation ; and as you would encourage the Dissenters, and expect of them to assist you in Case of any future Dangers from the Publick Enemy, and from a Sence of the Christian Obligation of Charity and Forbearance, which in all Cases declares against Coertion or Punishments in Cases of Conscience, and from many other Reasons, as well Civil as Religious, too long to be here enumerated, *You would be pleased* to become humble Intercessors with her Majesty, and the Parliament of this Kingdom, for the Repeal of that part of the Clause, and Remission of that part of this Act, which they have just Reason to complain is grievous to them, as Protestant Dissenters ; and against the Honourable Remembrance of their former Loyalty and Services ; and that they may no longer be reckoned among the Nations Enemies, and enacted against as People dangerous and suspected, at least till by some disloyal or disaffected Behaviour, which they trust will never be found on them, they shall have done something to forfeit the Title of, as well as the Protection, which all Governments think due to, faithful and peaceable Subjects.

Thus you will effectually secure this Kingdom against the Growth of Popery, by firmly uniting the Hearts and Hands of all her Majesty's Protestant Subjects, in the vigorous Defence both of her Person and Government; and in that blessed Peace and Union, which her Majesty has, on all Occasions, declared to be her pious Desire, and has so often recommended to all her Subjects.

MUSEUM
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NICVM

They humbly appeal to your certain Knowledge in their constant Behaviour, and in the Truth of every Article inserted in this Book: And the Author of this Tract is not afraid to take upon him the Demonstration of all the Particulars; and to recommend them, in Behalf of the Dissenters, to the Gentlemen of the Church, as their Fellows, in all possible degrees of Right to the Peace of this Nation; and most earnestly to desire their serious Considerations of the Indignities, Injuries and Oppressions they already suffer, and are likely yet farther to suffer on this Account.

And thus they are your humble Petitioners, that from a Sense of Justice, Gratitude, and Christian Charity, you will view the Dissenters innocent of any thing to merit being treated severely, from a Sense of Interest, Prudence, and Civil Policy, as there is more than ordinary Occasion of a firm Union among all Protestants for the mutual Defence of themselves and the Nation; and as you would encourage the Dissenters, and expel of them to assist you in Case of any future Danger from the Public Enemy, and from a Sense of the Christian Obligation of Charity and Forbearance, which in all Cases declares against Coercion or Punishments in Cases of Conscience, and from many other Reasons, as well Civil as Religious, too long to be here enumerated. You would be pleased to become humble Intercessors with her Majesty, and the Parliament of this Kingdom, for the Relief of the Dissenters, and against the Honourable Remembrance of their former Loyalty and Services; and that they may no longer be reckoned among the Nation's Enemies, and engaged against as People dangerous and suspected, at least till by some dilloyal or dissipated Behaviour, which they truly will never be found on them, they shall have done something to forfeit the Title of, as well as the Protection, which all Governments think due to this Island and people's Subjects.